No. I. Vol. I.

THE

HERALD

OF

Life and Immortality.

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INTRODUCTION.

THE Apostle Paul says, "Every man has his proper gift of God:" and every man on earth has some work to perform, which, if rightly, and seasonably performed, will be of some use in the world. There is a certain part for each one to do, which, if not done by the right one, causes some lack, and the community is more or less injured.

Our Creator has wisely arranged every thing, by setting one thing over against another, that a man should find nothing after him.—When a *Moses* was needed, such a man appeared. He was never wanted before, nor needed afterwards; and it is said, there arose no man like him. When the full time came for the Saviour to appear, he came in that fulness of time. As all nations, in all ages have and do need him, and ever will; he is the same yesterday, to day and forever.

When such a man as *John Wickliff* was needed in England, God raised him up; nor could men kill him.

Huss and *Jerome* were needed in Bohemia; and God blest that country with the men. When Germany needed a *Luther*, God raised him up at the best time; so it has been till now, and so will be, till He come before whom all kings shall fall.

Such a time as the present was never known in America. The government of this country is universal; it is founded on principles which the whole world may in truth acknowledge, to their greatest temporal advantage and profit. It acknowledges that all men are born free and equal, that is, that they are all born in that liberty peculiar to the sons of God, and that as such, they have a right to worship him. The doctrine which proclaims the salvation of all men, agrees with the principles of our government, with the condition of man; with God's dealings with all nations; with the general testimony of all the Scriptures; with the desires of the best men; and if known to all as true, would cause the greatest joy among all nations.

Christ is said to be given a ransom for all, to be testified in due time; or to be the only acceptable preaching free from the commands and doctrines of men.—That time appears now to be fast approaching, yea, is nigh, even at the door.

For more than sixteen hundred years past, the principal doctrines preached and reduced to practice, have been DEATH and *destruction*. These things have been so long sounded through the world, that multitudes suppose them true. It is now time to sound to men the opposite—LIFE and IMMORTALITY. This view of the subject has led me to undertake a publication with this, of all titles the most sublime—

"*The Herald of Life and Immortality.*"

An herald, means a crier, or one who by royal authority proclaims a fact to the people of the king's realm. (See Daniel 3, 4.)

The doctrines of *death* and *eternal destruction*, are contrary to all the dealings of God with his creatures; and therefore are not true. Multitudes in our country

believe this, and ought to help others of their brethren out of that unhappy mistake they are in. It is believed by many, that much may be done to this end by writing and preaching upon the subject; and it is hoped that the friends of mankind will come forward and encourage a work, designed for the good of mankind, in opening their eyes, and turning them from darkness to light, and from the power of satan to God.

GOVERNMENT AND RELIGION.

A GOVERNMENT that is just, has its origin in the weakness of individuals, and has for its end the strength, and security of all; being a mutual agreement of all the governed, that one should be bound to all, and all to one. This is what is called a free government.—Such is the government of the United States.

The word *religion*, originally signified to bind fast, to denote our obligations to God, and each other; and this is the general idea of it throughout the world.

In almost all parts of the world, the *government*, and what is called *Religion*, are in harmony; this is not always true, as the state of the people in this country manifests. A partial *government* favours, or defends a partial *religion*; an impartial government, must, to be consistent, favor an impartial religion, or cause confusion whenever it interferes in matters of religion.

From the days of Nebuchadnezzar, to the present time, the old countries have been distressed with partial governments, and partial religions. All earthly monarchies are in their natures calculated to benefit the few, and distress multitudes, by placing the power in one, or a few. Nebuchadnezzar set up a form of worship, enforcing obedience or death on all the people; while all his officers were engaged in enjoining that on-

the multitude which they were not bound to comply with themselves. Rome, as to *government* and *religion*, was established upon the same unrighteous, partial principles, and so rules over the kings of the earth to this day. In England, a political *nobility*, consisting of a few, is supported in ease and luxury, by the hard labor of the unfavoured multitude, who are born slaves, and so remain till they emigrate or die. That same government supports a supposed *ecclesiastical nobility*, composed of the clergy and the supposed *elect*, who consider themselves chosen of God to eternal salvation, to the exclusion of millions, who are taught that God made them to labour through life to support two orders of *nobility* which the government protects, and that after all this, they are to be sent to a place of eternal torments, where, in sight of the elect, their torments are eternally to increase the joy of the favoured few; and they eternally endure this misery, for not becoming by their own wills, what God never meant they should be, —a part of the *nobility* or *elect*.

When the first settlers of this country came from Europe, they brought European *government* and *religion* with them. The people were better than their principles; of course, for a time they lived in peace; but when they or others after them, acted out the principles of the *government* and *religion* they brought with them, others became victims to the professedly pious persecuters. The Quakers were at first banished, and then *hung*. The Baptists were banished, whipped, and imprisoned; and why? Because they would not worship the image the government had set up. The *elect*, the friends of a partial government, were every where protected, and the non-elect, the heretics, the heterodox, were abused, slandered, impoverished, or imprisoned. All these things have been done in this country, and by the people, or their descendants, who fled to this then wilderness, to escape the rage of persecutors, under the name of "*defenders of the faith.*"

When this country was delivered from the jaws of a tyrant, whose partial government supported a partial

religion and its advocates, then the people were delivered from the noise of these archers, and in the places of drawing water, there they have rehearsed the righteous acts of the Lord towards the inhabitants of the villages in *America*, and now a free people, bound to each other, go down to the gates, and even possess the gates of their enemies. (See Judges v. 11.) The advocates for European *politics*, are almost uniformly in favour of a partial *religion*, for one grows on the other. Tell them God loves all his creatures, instead of a part, and they are at once enraged, as though God's love to all would cut them short of their heavenly inheritance.

The men who framed the government of this country, were convinced that God loved all, and that all were born free and equal; not only as it respected the government, but religion also; and wisely inserted, that "*Congress should make no laws respecting religion;*" leaving every man accountable to God, his heavenly Father—provided he does not disturb the peace of others. This leaves religion as universal as our Creator has intended it should be.

Notwithstanding all this, a *partial religion* exists in this country, not by revelation, but by *exportation*.—This partial doctrine, forms an ecclesiastical nobility, and is the cause of continual contention, and restlessness amoog thousands.

The *Calvinists* of all denominations, contend that they are the *nobility*, *elect*, or privileged *class*, exclusively chosen, foreordained, and predestinated to eternal life by God's eternal decree, while all others, either by an immutable decree, or their own misconduct, are foreordained to eternal wrath, to the praise of God's vindictive justice. The *Arminians*, or freewill people, contend, that the nobility or privileged class, are such as are so good, as to believe, obey, and behave well till the last moments of life, and in so doing, God will take them to heaven; and all others, if they make but one misstep at last, must endure eternal torture, or be struck out of being by the God, who, for his own pleas-

ure gave them being, and all the good things of this life. These people being so opposite in their ideas of salvation, must of course be at variance with each other, so long as they hold to these opposite, partial, and erroneous principles. Each view each other in a great error; both being, and not being the *nobility*, or privileged *class*. They are jealous of each other, fearing one may overcome the other; and cannot preach, worship together, or commune with each other. The non-elect are looked down upon, as born to help support those who, year by year, are employed in telling them they are bound to eternal misery, either by not being born the elect, or because their own wills counteract the supposed purpose of heaven.

The non-elect are grieved or enraged to think of being shut out of heaven, while they know that many of this supposed *nobility* do no better than they, and some not so well. So the great contention, uneasiness, strife or despair on one side, and haughtiness on the other, goes on, and so it will go, until a *religious principle* is preached, believed, and reduced to practice, which is in exact harmony with the government of this country, which declares all are born free and equal, and all equal sharers in the love of him who is good to all, and whose tender mercies are over all his works, and who will have all men to be saved, and come to the knowledge of the truth.

The principles of our government include *all men* of *all nations*, for it declares that "*all men*" are born free and equal. In this government, are three noted characters. 1. The ELECT—This includes the chief magistrate as first, and all others chosen for the general good of the whole. 2. BELIEVERS, or the friends of the government, who understand and love the government; defend it, who by their knowledge, and good lives teach its excellence to others. 3. UNBELIEVERS, who do not understand nor love the government, who rebel, or despise it; teach others the same, wish it overthrown; who notwithstanding this, are kept in submission by the other two classes, whose intention is, as far

as is in their power, to bring them to obedience, that all may enjoy the blessings of the best government on earth.

Besides these, are included all infants, fools, the deranged, the aged, and the dead in their graves. All these are protected and defended by the government of this country; while the magistrates are meant for a terror to evil doers, and a praise to them that do well. All this each one may see is true.

In that religion that is pure and undefiled before God the Father, or the government or doctrine of Christ recorded in the New Testament, are three noted classes:

1. The ELECT. These include, 1, Christ, God's Elect, as the Head of every man, Head of the body the Church, and Head over all things to the Church, which is his Body, the fulness of him who filleth ALL in ALL. 2, The Apostles and all the Gifts for the rebellious. Besides these, are all believers, who understand, love, and obey the Gospel. 3, All *unbelievers*, who are ignorant, hateful, and rebelious. With these are included all infants, deranged persons, and all the dead. Christ the first of the Elect is Lord, both of the dead and living. "LORD OF ALL."

Christ and all believers in him, are appointed to be lights in the world, that others through him and them, may glorify God in the day of visitation. This religion or government of Christ is set up to subdue all things, reconcile all things, and gather together in one all things in Christ, both which are in heaven and in earth, that every creature in the end may ascribe glory to God and the Lamb forever, when the kingdoms of this world become the kingdom of our Lord and his Christ, and all nations call him blessed.

This is that *impartial religion*, which is in harmony with the government of our country; with all the dealings of God with his creatures in this life; with the earnest prayer of all good men; with the general testimany of all the prophets, and which is certainly most for the happiness of all men; the honour of Christ, and

the highest glory of God. When this religion, is universally *preached*, universally *believed*, universally *loved*, universally made *practical*, then will wars of every description cease; on earth will be peace and good will towards men: and then, and not till then, shall God's will be done in earth as it is in heaven. Then shall the whole earth be filled with his praise; and let all the people say, Amen, and Amen.

Order of Events, until the kingdoms of this world become the kingdom of our Lord and his Christ.

Being remarks on the 7th chapter of Daniel.

Men generally are looking forward to some great and important end of all the wonders now in the world. Multitudes think something better for the nations of the earth will be given, than is yet enjoyed; but what that better is, or when it will come, remains to them yet a subject in the dark. All are agreed, who read the prophecies, that a day of peace and joy will come, when a part or all will be made happy and safe forever.

In order to know what that good is, we must take heed to the "sure word of prophecy," a light that shineth in a dark place, and will shine until that glorious day dawn, and the day-star arise in our hearts

The book of Daniel contains in short, the account of all that shall take place in the nations and kingdoms, until all nations shall call the Saviour blessed. The whole is summed up in the seventh chapter.

Before I begin my remarks on this chapter, it is necessary to observe a few words on the second chapter of this important book. In this chapter the reader will find an account of the dream of Nebuchadnezzar,

concerning an image, whose head was gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet and toes part iron and part clay. The king in his dream, saw a stone cut out of the mountain without hands, which smote the image and ground it to powder; so that all the materials of which the image was composed, became like the chaff of the summer's threshing floor, and were driven away, and seen no more. The stone which smote the image, afterwards became a great mountain, and filled the whole earth.

This dream of the image and stone, Daniel interpreted, as signifying five kingdoms. The gold head, he said, was the kingdom of Babylon, under the reign of Nebuchadnezzar; the silver breast and arms, the kingdom of Persia; the brass belly and thighs the Grecian kingdom; the iron legs, feet and toes, the Roman kingdom, with the ten kingdoms into which the Roman kingdom was at last divided; the stone which brake all these, Daniel said was the kingdom of God, to be set up in the time of the last kingdom, which should break all other kingdoms, fill the whole earth, and stand forever.

These kingdoms mean an unjust power of individuals exercised over the nations of the earth; first by the *Babylonians*, then by the *Persians*, next by the *Grecians*, and at last by the *Romans*. It was not properly four kingdoms, but the same unrighteous power exercised; first by one nation over many, and then by another, and at last by the Romans, where it remains to this day, and will, until the kingdom of God destroys every principle of government, that is not for the glory of God, and the peace and happiness of all nations who are to be blessed in Christ.

All said more than is written in Daniel, chap. 2. is but an illustration of the same subject. These five kingdoms are mentioned in Ezekiel 21, xxvii, "I will overturn, overturn, overturn IT, and IT shall be no more, until he come, whose right IT is; and I will give IT him. Here are three overturns. First, I will

overturn the kingdom from the *Babylonians.* to the *Persians.* Second, I will overturn IT to the *Grecians.*- Third, I will overturn IT to the *Romans*, and when the rule, I will give the government to Him who has a *right* to rule. even Christ, to whom this world belongs, wh said, "I have overcome the world." The Heathe are now given to him "for his inheritance. and the ut termost parts of the earth for his possession."

In Daniel 7th, mention is made of four great beasts who came up out of the sea, in consequence of the stri ving of the four winds; these beasts were divers on from another. No two of them were alike. The firs was like a lion, with eagle's wings. He lost his wings and then stood on his feet as a man, and had a man' heart. The second beast resembled a bear, raised up o one side, with three ribs between his teeth. The thir beast resembled a leopard, with four wings of a fowl and four heads, and great in power. The fourth beas was dreadful and terrible, very strong, having iron teeth, and ten horns. This beast stamped the other beasts with his feet, and was divers from the other three. This beast had another little horn which came up among the ten, which took three of the other horns out of the head by the roots; this horn had eyes like the eyes of a man, and a mouth speaking great things.

Daniel saw in vision the thrones cast down; that is, the dominions of these beasts; he saw the ANCIENT of Days sit, while thousand thousands ministered unto him, and ten thousand times ten thousands stood before him; the judgment was set, and the books were opened. He also saw, on account of the words of the little horn, that the fourth beast was slain, his body destroyed, and given to the burning flame; the other beasts lost their dominion, but their lives were prolonged for a little season. In consequence of the death of the fourth beast, and the loss of the dominion of the other three, Daniel saw the Son of Man come with the clouds to the Ancient of Days, and this Son of Man had "given him dominion and glory, and a kingdom, that all peo-

ple, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This vision contains in short, all that is to take place, until the "mystery of God," is finished, or until the "*restitution of all things* spoken by all the holy prophets since the world began." This vision was interpreted by Daniel, by one to whom he came near. The following is the interpretation given to the prophet: v. ver. xvii.—"*These great* BEASTS, *which are four, are four kings, (or kingdoms) which shall arise out of the earth.*" These four beasts mean the same as the four parts of the image; *Gold, Silver, Brass, Iron & Clay.* The gold head, meant Babylon, in its most exalted, and richest state under Nebuchadnezzar. In this vision the four monarchies are represented by four Beasts, to denote their cruelty; ruling by strength, and not in righteousness.

The first beast is described as a monstrous lion, changed into a man, with a man's heart. The lion signified the strength of Babylon, under Nebuchadnezzar, as the lion is the king of beasts—his two wings as of an eagle, denoted the swiftness of Nebuchadnezzar s flight in conquering the nations. The plucking the wings describes the time when Nebuchadnezzar dwelt among the beasts—his standing on his feet with a man's heart, describes the time when that king returned, became a good man, and praised, honored and extolled the King of Heaven, who ruled the people in righteousness.

The second beast was a bear, the most voracious of all beasts; this means the *Persians*, who under Cyrus, took Babylon, and ruled the same people. They destroyed multitudes of people like the merciless bear, regarding neither young nor old, male nor female.

The third beast was like a leopard, with four wings of a fowl, and four heads. This was the Grecian kingdom under Alexander first, who flew with great speed, until he had conquered the world. The four heads mean the four divisions of this kingdom, under Alexander's four generals, after his death.

The fourth beast was of the most importance to Daniel, and is so to us, as that beast is now alive, and in authority, reigning over the earth in a greater or less degree. This fourth beast is described, 1. Having iron teeth, 2. nails of brass, 3. ten horns on his head, 4. another horn which came up and brake three of the other horns, 5. this eleventh horn had eyes, and a mouth that spake great things; 6 his looks were more stout than the other horns, 7. this horn made war with the saints, and prevailed against them. This beast means the Roman Government, and is the same as the iron legs, with the feet and toes of the image — Thus it is explained, ver. 23. 24, 25. Thus he said, "the fourth beast shall be the fourth kingdom upon earth, which shall be divers from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces, and the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings: and he shall speak great words against the most high, and shall wear out the saints of the most high, and think to change times and laws, and they shall be given into his hand, until a time, times, and the dividing of time."

Every person acquainted with the Roman History, will find the following things:

1. That the Roman kingdom succeeded the Grecian; 2, that after some time it was divided into two empires, called the eastern and western empires, described by the iron legs of the image. 2, that after this division it was divided into ten kingdoms, answering to the ten toes of the image, and the ten horns of the beast France was the first of the ten kingdoms, which is now broken. 3, Among these arose the eleventh horn with eyes, and a mouth speaking great things. This means the bishops of Rome, who have excommunicated so many kings.— 4, It is a known fact, that the bishops of Rome have subdued three of the ten kings or kingdoms which were formed out of the old Roman empire 5, It is certain that the popes have worn out the saints down to this day,

and have changed times and laws. 6. They have prospered, and the saints have been given into their hands. 7. the time of the reign of this horn with eyes, is limited to three years and a half, which is twelve hundred and sixty days, which means so many years.

2. After all these things were explained to Daniel, he was told what should be the end of the whole, ver. 10. "The JUDGMENT was set, and the books were opened."

(*To be concluded in our next.*)

LIFE AND IMMORTALITY.

AS this work is designed principally to describe *life* and *immortality*, brought to light through the Gospel, we shall in this Number give the outlines of LIFE, beginning at the origin of all life and being.

Notwithstanding the variety of opinions among men, as to many things, they generally agree, that God is the fountain of all life; and that all men receive their present life and being from him. This is plain from the Scriptures of truth. "John i. 4. "In him was life, and the life was the light of men." Here the Creator is described as the fountain of life. Every living thing receives life from this fountain. Acts xviii. 25, 28. "He giveth to all LIFE, and breath, and all things; for in him we live, and move, and have our being; as certain also of your own poets have said; for we are also his OFFSPRING." This account of life in God, and from him, agrees with the account of the life of the first man. Gen. ii. 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Eve received her life from God, through Adam—and all men have received the same life from God through Eve, the mother of all living. Genesis iii. 20. "And Adam called his wife's name EVE, because she was the mother of all liv-

ing." Elihu has given the same account of life in God, and life from him. Job xxxiii. 4. "The Spirit of God hath made me, and the breath of the Almighty hath given me LIFE."

It is certain that men not only receive life from God at first, but it is now certain, that we live in the same life. "In him we live, move, and have our being."—Christ said, "*All live unto him.*" These statements are generally acknowledged, wherever the Scriptures are received; but the great question is, "Why has God given to all life and being?" Some say, "That men may live here a few years, and then be tormented eternally for crimes committed in the present state." Others say, "That they may live a few years, with an opportunity to secure eternal LIFE, which, if they misimprove, to be raised from the dead, judged, and struck out of being; to be as though they had not been."—Some few of the many contend, "That the design of this first life was, to lead men to hope for another life, which shall never end."

Which of these three propositions appear the most rational? That surely, which best agrees with God's dealings towards his creatures here, to whom he has given life.—That which is most for his glory, their good, and the general testimony of the Scriptures of Truth.

1. If we believe that true concerning men, which agrees with God's dealings towards man in this life, the doctrine of eternal misery is at once excluded; because all his dealings contradict that doctrine. If in goodness he has given life, he can never torment those forever, who received from him their life and being. In this life, "The Lord is good to ALL, and his tender mercies are over all his works." "He makes the sun to rise upon the evil and the good, and sendeth rain upon the just and upon the unjust. He gives men, rain and fruitful seasons, filling their hearts with food and gladness. The heavens declare his glory to men, and the firmament shews them his handy works. Day unto day uttereth speech, and night unto night

sheweth knowledge. There is no speech nor language when their voice is not heard." Psalms xvii. 1, 2, 3.—All these things declare God's good will to man, and loudly declare against the doctrine of endless misery.

The dealings of our Creator in this life, declare against the doctrine of non-existence, and say, that God could not with pleasure give that life, which shall hereafter be his pleasure to take away forever, without any honour to him. Were any candid person to be asked this question—Which agrees most with the dealings of God with men in this life, the doctrine of endless misery—non-existence, or eternal life and happiness? He must say at once, the doctrine of eternal life to all whom he has given life and being, with all things richly to enjoy. As this agrees with God's dealings with men here, this is God's design in giving life here, that we may have it more abundantly hereafter.

2. The doctrine of eternal salvation to all to whom God has given life, is much more to his glory, than that of eternal misery, or non existence. If it is more for God's glory to save ten than one, or a million, than a hundred, then to save all is the highest glory that can redound to him. Some sing, "Glory to God on *high*, that a particular number shall be saved, and the remainder tormented forever." Others sing, "*Glory to God higher;*" that more than a particular number will be saved, and the remainder struck out of being. A considerable number sing with the heavenly hosts, "Glory to God in the *highest;*" that at the name of Jesus, every knee shall bow, of things in heaven, and in earth, and that every tongue shall confess, that Jesus is Lord, to the *glory* of God the Father—the salvation of all, or eternal life to all whom he has given life—is most for God's glory, and therefore is the true doctrine.

3. If God's design in giving men life, is that which is most for their good, surely eternal life is designed for all in the end, when all things are subdued unto the Son. Man cannot enjoy good in eternal misery, or in the loss of life and being. How great is that good for man, if life and immortality is to be his por-

tion at last! This then is God's design in giving to men life and being.

4. The general testimony of the prophets, respecting God's purpose in giving to all life, is the restitution of all things, or bringing all men into a state of eternal glory. This is declared by the Apostle Peter, Acts iii. 21. "Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of his holy prophets since the world began." That this means bringing all into subjection to Christ, that they may live forever, is plain, from Revealations x. 7, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." This finishing the mystery, or restoring all things, is explained in Rev. xi. 15. "And the seventh Angel sounded; and there were great voices in heaven, saying, the kingdoms of this world, are become The kingdom of our Lord and his Christ; and he shall reign forever and ever."

Jesus Christ and the Apostles have spoken much upon this subject. Christ said, "The Son of man has not come to destroy men's lives, but to save them." John x. 10. "The thief cometh not for but to steal, and kill and to destroy; I am come that they might have life, and that they might have it more abundantly." John vi 51. "And the bread that I will give is my flesh, which I will give for the life of the world." Verse 35. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." These verses shew why God has given us life now, viz. that he may hereafter give us eternal life.

Paul has placed this beyond all dispute. He says, "The first Adam was made a living soul; the last Adam was made a quickening spirit." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinth. 15. 22.

If any doubt remains in the reader's mind respecting the Creator's purpose in giving to all life and being, let

him read the following :—Rom. v. 18 to 21, "Therefore, as by the offence of one, judgment came upon ALL men to condemnation ; even so by the righteousness of one, the free gift came upon ALL men unto justification of LIFE. For as by one man's disobedience, MANY were made sinners ; so by the obedience of one, shall MANY be made righteous. Moreover, the law entered, that the offence might abound ; but where sin abounded, grace did MUCH MORE abound ; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." This places the matter beyond all doubt. God gave us this life, that he might give us life and immortality in the world to come.

As God is the fountain of *life*, so he is of IMMORTALITY. He only has it to give to all to whom he gives life now. This Paul has declared—1 Tim. i. 17—"Now unto the King eternal, IMMORTAL, invisible, the only wise God, be honour and glory for ever and ever." That this IMMORTAL King, means the God and Father of our Lord Jesus, is plain from Chap. vi. 15, 16, of this Epistle, "Which in his *times* he shall shew, who is the blessed and only Potentate, the King of Kings, and Lord of Lords ; who only hath IMMORTALITY, dwelling in the light which no man hath seen, nor can see ; to whom be honour and power everlasting—Amen." Jesus brought LIFE and IMMORTALITY to light through the Gospel. He taught men the source of both, and that all who receive life from God here, shall receive IMMORTALITY from the same fountain, at the resurrection ; when this mortality shall put on *immortality*, and mortality be swallowed up of life. All men are now the offspring of God, or his children ; then they will be the children of the resurrection also. This must suffice at present. In the next number, the subject will be enlarged upon, by noticing the deliverance of the groaning creation into the glorious liberty of the children of God.

CHRIST THE SAVIOUR OF THE WORLD.

No. I.

IT is a matter of surprise to thousands, that any man, or body of men, should be so erroneous as to believe that Jesus Christ is, or ever will be the Saviour of the whole world; that the time will ever come, when sin and death will be eternally done away, and every son and daughter of Adam be made holy and immortal.

It is designed in this and the following numbers, to produce some of the many Scriptures which prove this glorious doctrine to be true, that our opposers may see, that in thus believing, we do not follow "cunningly devised fables;" but that the doctrine is fully recorded in the sure word of Prophecy.

The first place of Scripture, with which we shall begin, is recorded in Genesis xxii. 18—"*And in thy seed, shall* ALL *the nations of the earth be blessed.*" This is mentioned again, Chap. xxviii;—"*And in* THEE, *and thy* SEED, *shall* ALL *the families of the earth be blessed.*" This promise is quoted by Peter—Acts iii. 25—"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, "And in thy SEED shall ALL the kindreds of the earth be blessed." In these three quotations, are three different words used to express the same thing. The first, says, "*all nations*" shall be blessed in Abraham's seed. The second says, "ALL *the families* of the earth;"—and the third, "ALL the *kindreds* of the earth." These three words must include all mankind without exception.

That this SEED means Christ, is plain from the words of Paul—Gal. iii. 16—"Now to Abraham and his SEED were the promises made. He saith not, and to *seeds*, as of many; but as of one, and to thy SEED, which is Christ."

People generally acknowledge this saying true—"In thy SEED shall all the kindreds of the earth be blessed;" and yet multitudes deny the doctrine contained

in this extensive promise. Those who have made the most exact calculation allow, that only one fifth part of ALL nations profess Christ, including *Roman Catholics*, and all other denominations; of course, four fifths of the world, in all ages, have lived and died ignorant of the Saviour of the world: and according to modern doctrine, all these are to be eternally miserable, with all who do not walk in newness of life. If this is true, is there any propriety in saying "ALL the kindreds of the earth shall be blessed in him?" It would make the promise a mere forgery; a Saviour can never be a blessing to those who are eternally lost. A Saviour can be a blessing only to such as are saved; and if ALL are not saved by him, with an eternal salvation, ALL cannot possibly be blessed in the Saviour, the seed of Abraham. David says—Psalm lxxii. 17. "Men shall be blessed in him; ALL nations shall call him blessed."

This blessing in Christ, in which all nations shall share, is described in the following particulars:

1. Deliverance from *sin*. Acts iii. 25, 26. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham—"And in thy SEED shall ALL the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from your iniquities" Here observe this blessing—forgiveness of sins is for all nations; but it was to the Jews first, and the Gentiles also. Christ is here mentioned as sent to turn away every Jew from his iniquity. This same blessing is for the whole world, for whom Christ is a propitiation. Paul says, 2 Cor. v. 19—"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—This is the blessing of him "Who taketh away the sin of the world."

2. All the instructions and consolations of the Spirit of God. These ALL nations shall enjoy. Eph. i. 3. "Who hath blessed us with all spiritual blessings in heavenly places in Christ." These the apostles had first, and as the first fruits of God's creatures, they as-

sure us, that the time will come, when ALL nations shall enjoy the same blessings.

3. The blessing of *life eternal*, is the last part of that blessing which ALL nations shall enjoy in Christ. Psalms cxxxiii. 3, "For there the Lord commanded the blessing, even LIFE forevermore." This blessing in Christ, God designs for all nations, for all live in him. Christ says, John vi. 51, "And the bread that I will give is my flesh, which I will give for the *life of the world*." Here Christ says, he will give his flesh for the life of the world; he means, the world shall ALL live by him. Verse 33, "For the bread of God is he which cometh down from heaven, and *giveth* life to the world." This proves the blessing sure to ALL the families of the earth. He says his Father gave him ALL, that he might give them ALL eternal life. John xvii. 3, Let all believe and rejoice in this blessing of life in Christ our Lord.

Extract from a Thanksgiving Sermon, delivered in Boston, Dec. 9, 1762. *by* JONATHAN MAYHEW, D. D. *Pastor of the West Church in Boston, from* Psalm cxlv. 9.—*The Lord is good to all, and his tender mercies are over* ALL *his works. In page* 89, *is the following:*

"THE consideration of God's goodness and mercy, particularly as manifested in the Scriptures, in the redemption of the world by Christ, naturally suggest very pleasing hopes, and a glorious prospect, with reference to the conclusion, or final result of that most wonderful interposition of grace. It cannot be denied, that ever since the apostacy of our first parents, there have been, and still are, some things of a dark and gloomy appearance, when considered by themselves. So much

folly, superstition and wickedness there is, 'in this present evil world.'—But when we consider the declared end of Christ's manifestation in the flesh, to give his life a ransom for all, and to destroy the works of the devil; when we consider the numerous prophecies respecting the destruction of sin and death, and the future glory of Christ's Kingdom ON EARTH; when we consider, that he must reign till he hath put ALL enemies under his feet, the last of which is death; and till he hath subdued ALL things unto himself; when we reflect, that according to the apostle Paul, where sin has abounded, grace does much more abound; and that the same creature (or creation,) which was originally made subject to the vanity, is to be delivered from the bondage of corruption, into the glorious liberty of the children of God; when we consider the parallel which is instituted & carried on by the same apostle, betwixt the first and second Adam, in his epistle to the Romans; and his express assertion in another, that "as in Adam ALL die, even so in Christ shall all be made alive; *but every man in his own order*;" in a word, when we duly consider that there is a certain restitution of *all things*, spoken by the mouth of all the holy prophets since the world began; when we duly consider these things, I say, light and comfort arise out of darkness and sorrow.

And we may, without the least presumption, conclude in general, that, in the revolution of ages, something far more grand, important and glorious than any thing which is vulgarly imagined, shall actually be the result of Christ's coming down from heaven to die on a cross, of his resurrection from the dead, and of his being crowned with glory and honour, as Lord both of the *dead* and of the *living*. The word of God, and his mercy, endure forever; nor will he leave any thing which is truly his work, unfinished. 'As the heavens are higher than the earth,' saith the Lord, 'so are my ways higher than your ways; and my thoughts than your thoughts—My word—that goeth forth out of my mouth, shall not return unto me void, but it shall ac-

complish that which I please; and it shall prosper in the thing whereto I send it.'

"To conclude then; let us all, young men and maidens, old men and children, love and honour, extol and obey the God and Father of ALL, whose tender mercies are over all his works; and who has been so gracious and bountiful to ourselves in particular. If we sincerely do thus, as becometh the children of the Highest, we shall, in due time, partake of his goodness, in a far more glorious manner and measure than we can in the earthly house of this tabernacle. We shall doubtless also have a far more clear, distinct and perfect knowledge, than we can possibly have at present, of what is intended in some apparently grand and sublime, and yet difficult passages in the sacred oracles; particularly that of John the Divine, with which I close; "And *every creature* which is in *heaven*, and on the *earth* and *under the earth*, and such as are in the *sea*, and *all that are in them*, heard I saying, blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever.—Rev. v. 13.

IS SIN INFINITE?

In answering this question, we safely say NO! The word SIN signifies transgression: "He that sinneth transgresseth also the law." It means rebellion, or opposition to the government under which a man lives. Man is a finite being, and no finite creature can do an infinite deed. *Infinite* signifies unlimited, or beyond all bounds. If sin is infinite, two things follow of course: 1, A rebellion has taken place in God's dominion, which he cannot quell; as the power on the side of the rebellious, is the greatest, and must finally prevail. 2. If sin is infinite, it must forever remain.

That all sin in the world is *finite*, is plain from the following considerations:

1. All men who sin are *finite*, and cannot do any thing that is unlimited. 2. Sin is declared to be limited, as it extends no further than death, Rom. vi. 23, "For the wages of sin is death." Rom. v. 24, "That as sin hath reigned unto death." 3. If sin is *infinite*, Christ will never do what the scriptures say he will do; make an end of it, take it away, and put it away forever. Daniel ix. 24, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of *sins*, and to make reconciliation for iniquity, and to bring in everlasting righteousness. "John i. 29, "Behold the Lamb of God, which taketh away the SIN of the world." Heb. ix. 26, "But now once, in the end of the word, hath he appeared, to put away SIN by the sacrifice of himself."

If these three quotations are true, there is no argument from scripture to prove that sin is an "*infinite evil.*" The angel told Daniel that transgression should be finished, *sins* ended; and where there had been iniquity, there should be reconciliation; and beyond all these, everlasting righteousness; even an infinite righteousness, which shall not be abolished. John declared, that the Lamb of God should take away the SIN of the world; but if it is *infinite*, it cannot be taken away. Paul declares, that Christ appeared to put away SIN, which proves it to be finite, or limited.

3. If sin is infinite, then transgression among the Jews must continue, though their law is done away in Christ.

4. Grace which reigns, in taking away sin, even the sin of the world, is infinite, and therefore goes beyond sin, which is to be taken away. Paul says, Rom. v. 20, "But where SIN abounded, grace did MUCH MORE abound; that as sin hath reigned unto death, even so might grace reign through righteousness, into eternal life, by Jesus Christ our Lord." If SIN is infinite, the text ought to read; "Where sin abounded, grace did *much less abound.*" The less will be overcome by the greater. Grace is *infinite*, and he who is full of grace

and truth will reign till *sin* and *death* are destroyed, then will all be righteous—all immortal.

HALLELUJAH!

THOUGHTS

On Eternal Misery.

The doctrine of "eternal misery," is not recorded in the Scriptures of truth. The word misery is mentioned but seven times in the bible, and in every place it describes the state of man in this life. See Judges x. 16---Job iii. 20---Chr. xi 16---Prov. xxxi. 7---Eccl. viii. 16---Lam. iii. 19---Rom. iii. 16. The word miserable is mentioned but three times. Job xiv. 2---1 Cor. xv. 19---Rev. iii. 17. The word *miseries* is mentioned but twice. Lam. i. 7---James v. 1. The word miserably once. Matt. xxi. 41 These are all the places where the words are recorded, and in every place, these words are used to describe what takes place in this life.

The doctrine of *eternal misery* originated among the idolatrous nations, and is a branch of the old pagan mythology, as we shall prove in future numbers.

This doctrine contains in itself, the seeds of dissolution, and cannot stand. These two particulars prove it false.

1. If wicked men are raised *mortal*, they cannot endure eternal pain: for here, with all the comforts of this life, mortal man cannot live but a few years.

2. If wicked men are raised *immortal*, they cannot be miserable; because immortality is beyond the reach of *pain, tears, heat, sorrow* and *death*.

These few remarks are designed for the consideration of the advocates of that most cruel and unmerciful doctrine of the Pagans, called *eternal misery*. More upon this subject hereafter.

The misery of many, essential to the happiness of a few.

THIS is a doctrine which some preach, and many think true. It is stated, "that the misery of the damned in hell will eternally increase the joy of the righteous in heaven." Such a principle as this could not have its origin in heaven; for from God cometh down every good *gift*, and every perfect *gift*. This is not a good, nor perfect gift. This doctrine had its origin in some of the past "ages of darkness." Something of this kind must have taken place among men, or it would not have been named as truth. For this my mind has made diligent search, and have found the following:

In some monarchical governments, the misery of many is essential to the happiness of a few. In the island of Britain, it is supposed there are *seven millions* of people. Among all these, perhaps half a million belong to the nobility, or privileged class; including the king, the royal family; the political and ecclesiastical *nobility;* and all who live without labour. These spend so much, that over six millions, are confined to hard labour in the fields, gardens, shops, stores, in the mines, prisons, on board ships of war, merchant vessels, and in the army at home or abroad; multitudes of them are in a state of wretchedness for want of food or raiment; or through the cruelty of their wicked taskmasters.—The misery of these poor wretches is essential to the happiness of the nobility; nor can the nobility enjoy what they now possess, unless the others continue in their present miserable condition. Whenever the misery of the common people in England ends, the present unrighteous enjoyments of the nobility will end.—Let England become a *Republic*, and all this inequality will come to an end. This, the privileged classes know, and make all possible exertions to prevent it.

This appears to be the origin of that unnatural doctrine, that some good men plead for; which is contrary to the Scriptures of truth. What an hardened wretch must that be, who feels an increase of joy, while be-

holding others in a state of wretchedness! Is this mourning with them that mourn, and weeping with them that weep? Did the good Samaritan possess this temper, when he saw the distressed stranger who had suffered so much by thieves? Surely no. Where is the good man, enjoying his *food, raiment* or *fire-side,* who finds an increase of comfort, while seeing another suffering for want of food, raiment, or who shivers in the cold? The principle is contrary to all correct ideas of common humanity, and ought to be banished from our minds.

Does the curse on the ground mentioned to Adam, now remain on the earth?

IN Genesis iii. 17, 18, it is said to Adam—"CURSED is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee." From this, multitudes suppose the *curse* remains on the earth till this day; though David declares that the earth is full of God's riches. If the earth is *cursed* to this day, it is singular that men so much love the curse. The fact is, the curse was taken off in the days of Noah, and will never be on again. It is said to Noah, after the flood, Gen. viii. 21. 22—"And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again CURSE the ground any more for man's sake—while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Let us not say a *curse* remains on the earth, which is the Lord's; with the fulness thereof. I conclude the *curse* on the ground, originally, was the want of rain, as the Lord God had not caused it to rain until the rain of forty days; this was the first rain Noah ever saw.—See Heb. xi. 7. From that time God "left not himself without witness, in that he did good, and gave us rain

from heaven, and fruitful seasons, filling men's hearts with food and gladness."

"These things ought ye not to have done, and not left the others undone."

JESUS CHRIST ever approved of all the good he found among his enemies; and disapproved of ALL the wrongs he found among his friends.

The Pharisees did many things good in themselves; while they omitted things of great importance to themselves and others. There is too much of this now among the professed followers of Christ.

Some are so engaged in proving that God loves a few only, that they neglect to prove that they love God, because he first loved them. Others, while engaged in proving that God loves all, and will finally save all, (a doctrine most clearly revealed in the bible,) pass over things which ever ought to be insisted on, in connection with "the restitution of all things." This neglect, is the cause of the separation, which now exists among those who believe in the same God; the same Saviour; the same rule of life; the same Spirit which leads into all truth; and who hope for the same glory, honour, immortality, and eternal life.

If all were to understand, love, and make three things practical, all would unite in love and peace.

1. The eternal purpose of God, by which he works.
2. That obedience required for our good in this life.
3. The gathering together of all things in Christ, in the dispensation of the fulness of times.

God grant the time may come, when all who believe in Christ, may be of one heart, love as brethren, shine as lights in the world, and in this way, turn many to righteousness, that God may dwell with us!

BIBLE SOCIETY.

Called the *Christian Bible Society.*

FOR many years much has been said and done, in establishing bible societies in various parts of the world. The institution is so excellent, that scarcely any, (excepting the Bishop of Rome) have raised an objection against it. Kings, Emperors, men in authority, great and good men of different nations, tongues and languages, have embarked in the cause, to increase the number of bibles, by giving money, that the poor may possess that "treasure to be desired," in which men "think they have eternal life." All this is good, and what all good men must rejoice to see take place in the world.

All this will do but little good, unless something is done to give, and increase the knowledge of the truth contained in the "*lively oracles,*" which will, when known, make men "free indeed."

The design of the above *institution* is, to establish in the sea-ports and country, societies composed of all who wish to encourage it, without regard to sects or denominations, to find, and communicate to others, the simple meaning of the things recorded in the Scriptures. Among the many things to be examined, are the following. The meaning of the words, *God, Jehovah, I AM, Creator, Christ, Spirit, Jesus, Lord, Mediator, Advocate, Prophet, Priest, King, Leader, Lawgiver, Friend, Secondman, Alpha, Omega, Emanuel, Branch, Son of God, Man, Men, All, all Men, all nations, all the world, the whole world, all the ends of the earth, creature, every creature, justice, peace, Judge, judgment, righteousness, law, grace, truth, reconciliation, ransom, redemption, sin, salvation, sanctification, heaven, hell, death, resurrection, life, immortality, election, one, two, three, for, much more, kingdom, Body, Church, House, Household, family, general assembly, faith, hope,*

charity, word, conversion, regeneration, born again, knowledge, holiness, perfection, unity, perseverance, Apostle, dispensation, reformation, generation, inspiration, decree, purpose, will, fall, restitution, mystery, prophecy, gospel, damnation, oracles, age, end, time, times, witness, world, world without end, Image, First-born, Baptism, Lord's Supper, similitude, figure, glass, &c. &c. &c.

In the next number, the plan of this society, (which is now begun in Boston,) will be presented to our readers.

"Feeling misery, has made me feel for the miserable."

THE power of sympathy among men of all nations is so great, that it is a rare thing to find a man who does not feel distressed, while seeing another in trouble. How are we pierced at the heart, while reading of the torture of individuals in any country or in any nation.

What trouble do we feel, while reading of the tortures of the Spanish Inquisition! to read of men tortured with cords; stretched upon the wheel; or confined, and a stone of several hundred weight rolled slowly from their toes to their heads, till every bone is broken, fills us with horror! and we at once raise our desires to heaven, that such an horrid institution may soon come to an end.

We are pained to the heart, while reading of the madness of the worshippers of *Jugunaut*, who voluntarily fall before the wheel, and are instantly crushed to death! We are distressed at the shocking account of an East-India woman, who, from choice, is burnt alive on the pile with her dead husband! Nor do we feel pleased with the accounts of men and women, who are suspended in the air, with hooks made fast through their flesh!

These things are realities; they take place among men, and we feel for the miserable, because we ourselves have felt some kind of misery, and know how to feel for others.

These people, with all this compassion for others, believe, or profess to believe, that their near relations, even children, and others, are some of them already in a state of torment far greater in degree than any of these, and that without end, and that others must go to the same place of torment, which is to be inflicted on them eternally, by the God who made them, and whose tender mercies are over all his works. They live with them as friends; enjoy their company, as though no such thing was ever to take place. The doctrine of *eternal misery* is constantly preached to them; yet they do not appear to feel for the supposed tormented wretches, who are now enduring eternal torture.—Men sleep in their pews, while the sons of lightning are dispensing their awful description of souls and bodies in rivers of melted lava, where they burn and are not consumed. These terrors will not keep awake, nor make the wakeful ones remember the awful preaching.

These people who feel so much for the wretched here, and who are not willing to see any creature tortured, will plead hard for the doctrine of eternal misery; and when opposed, will even smile at the thought of finding Scripture which they suppose supports this doctrine, of all, the most cruel and unlike to God, who is love. Those who deny the doctrine, they suppose the most erroneous of all, and certainly bad, and not worthy their fellowship, nor of the name of christians.

Were it as true, that men are tormented in hell, as it is that they are tormented by the inquistion; burnt on the pile; or broken under the wheel—men would feel the same for them. The first is *true;* the last, (eternal misery) is a fable, and the effect it has on the minds of people, proves it so.

The doctrine of eternal misery, is contrary to justice, truth, and all the dealings of God with his crea-

tures, whom he loves, and has promised to save from all tribulation, to enjoy him forever.

Short Account of the Universalists.

THE people, who believe in Christ, as the "Saviour of the world," (called Universalists,) are now numerous, compared to what their number was a few years past; and they are continually increasing in various parts of our country. Multitudes have given up that cruel doctrine, (eternal misery) so long propagated by fire and sword; and now believe in, and worship the "Father of all in every age;—in every land adored;" rejoicing in him who "is good to all, and whose tender mercies are over all his works."

At this time, there are many Societies of this order of Christians, in the New-England States, in N. York, and in several other States in the Union. There are many more societies than preachers; so that the call for preaching is very great, and the labour of many preachers is abundant.

These people are formed into a convention and associations in New-England, and the State of New-York, for the mutual good of each other. Each church and society belonging to the Convention, is considered independent from others, having the right of choosing their own preachers, supporting or dismissing them, without being accountable to the convention or association. Each preacher has the right of going to, or from a society, without being accountable to the convention any further than to give the reason for his so doing.

The design of the convention, &c. is, to continue the fellowship of the societies, and the brethren in general; to receive churches, societies, and preachers into fellowship; to attend to those who walk disorderly; and attend to such societies as are destitute of preachers, and any other business calculated for the general good of the whole connection.

The New-England Convention is held annually the third Wednesday and Thursday in September. Last September, the Convention was holden at Chesterfield, N. H. The following is a list of the preachers present:—James Babbit, Hosea Ballou, *Boston, Mass.*—Hosea Ballou, 2d. *Strafford, Con.*—Robert Bartlett, *Langdon, N. H.*—John Bisbee, Levi Briggs, Paul Dean, *Boston*—Robert Killam, *Dunstable, Mass.*—Samuel C. Loveland, *Barnard, N. H.*—David Pickering, *Hudson, N. Y.*—Elias Smith, *Scituate, Mass.*—Sebastian Streeter, *Portsmouth, N H.*—Russell Streeter, *Springfield, Vt.*—Jonathan Wallace, *Richmond, Vt.*—Jacob Wood, *Shirley, Mass.* Several others belonging to the Convention were not present.

In the meeting of these preachers and brethren, a spirit of love and harmony was manifest through the whole; and every part of the business attended to, was done according to the apostle's direction, "*decently and in order.*" Six discourses were delivered, to a candid and attentive assembly. 1. By Br. J. Wood, from Isa. xliv. 22.—2. By Br. D. Pickering, from Prov. xvi. 20.—3. By Br. E. Smith, from Rev. xi. 3.—4. By Br. H. Ballou, from Acts iii. 25, 26.—5. By Br. S. Streeter, from Deut. xxxiii. 1, 2, 3, 4.—6. By Br. P. Dean, from Matt. iv. 23. Br. Dean delivered a very suitable, and affecting address, to the preachers, delegates, members and singers of the society in Chesterfield, and the congregation in general, which closed the public business; with which all present manifested a joyful satisfaction.

In addition to the general convention, a northern, western, southern and eastern association is holden semi-annually, or annually, for the benefit of such as cannot attend the general convention. The northern association is attended in some part of Vermont. The western in the State of New-York. The southern in Massachusetts, or Connecticut. The eastern in the District of Maine.

The minutes of the western association in the State of New-York, are received, from which we give the following extracts.

In June, 1818, the association assembled at *Hamilton, Madison County*, to attend to the business which concerned the whole body of brethren in that region.

The following is a list of the preachers of that association. Wm. Underwood, *Litchfield*—Abner Kneeland, *Philadelphia*—Stephen R. Smith, *Rome*—Archelus Green, *Virgil*—Isaac Whitnell, *Pompey*—Seth Jones, *Madison*—Stephen Miles, *Augusta*—Nathaniel Stacy, *Hamilton*—Edwin Ferris, *Unadilla*—James Gowdy, *Whitestown*—C. G. Parsons, *Greenfield*—Lewis Pitt, *Spencer*—Stephen Cook, *Hadley*—Jenkins Sherman, *Manlius*——Lewis Beers, *Spencer*——Luscomb Knapp, *Pembroke*—James Parker, *Benton*—Daniel Upson, *Canisteo*—Calvin Morton, *Canandaigua.*

Candidates for the ministry, received into fellowship at this meeting, were the following;—John S. Flagler, Amos Crandall, *New Berlin*—Andrew Vandenberg, *Pompey*—Rufus Kingsley, *Pennsylvania.*

A list of towns in New-York, where there are societies of this order of christians, who believe that "*Christ is the Saviour of the world.*"

Hamilton, Whitestown, Madison, Pompey & Manilius, Pompey West, Nelson, Eaton, Richfield, New Berlin, Bainbridge, Otsego, Hartwick, Augusta.

Towns in which societies are formed west of Cayuga Lake.

Homer, Butternuts, Amenia, Division, Marcellus, Sherburn & Columbus, Greenfield, Semphronius, Scipio & Aurelius, Solon, Ellisburg, Duanesburgh, Smithfield, Fairfield, Lisle, Sullivan, Western & Lee.—There is also one society in the city of New-York, and one in Hudson.

The following are some of the many towns in New-England, where are societies.

Massachusetts.—In Boston, are two large societies. One in Charlestown, where Br. Edward Turner preaches. Salem, J. Flagg. preacher. Danvers, Gloucester, Br. Thomas Jones preacher.—Salisbury, Haverhill, Malden, Reading, Scituate, Plymouth, Canton, Attleborough, where a new meeting-house is erected, Br.

Carique, preacher. Dunstable, Shirley, Harvard, Charlton, Oxford, Westmoreland, Marlborough: these are some of the many. *New-Hampshire*—Portsmouth, Dover, Gilmantown, Nottingham, Southampton, Goffstown, Weare, Fishersfield. Warner, Sutton, New-London, Hillsborough, Washington, Langdon, Westmoreland, Chesterfield, Lebanon, Andover. There are several societies in Maine, not particularly known. *Vermont*—Woodstock, Springfield, Cavendish, Reading, Plymouth, Barnard, Richmond, with many more unto the editor. There are many in various parts of Rhode-Island and Connecticut, who believe "that the Father sent the Son to be the Saviour of the world," that we cannot now mention, for want of more particular information, and which will be published in future numbers.

At the last convention, a committee was appointed to collect and publish an account of the men, from the time of the apostles to the present, who have believed in the salvation of all men. This it is likely will be published hereafter, for the information of such as would "*know the doctrine.*"

New order of Universalists.

WITHIN a few years, an order of *Universalists* have arisen up in the state of Ohio, who hold to some things not known in this country; and perhaps to many may be considered a "*new thing under the sun.*"

From a letter sent to a friend in Massachusetts, we give the following extract, which contains the particulars of their belief, and ideas of what are called the Attributes of God.

1. "We believe God only has *immortality*. 2. We believe that Christ is the Saviour of the world, clothed with all power in heaven and earth by the Father. 3. We believe that the soul of man is mortal, and sleeps with the body until the resurrection. 4. We believe

that Christ will have an individual SPOUSE, a *female character*, raised up from the human race. 5. We believe the Attributes of God, are the only standard of divine Truth, viz.—LOVE, WISDOM, POWER, HOLINESS, JUSTICE, GOODNESS, TRUTH." These we call the *Urim*; (Light)—to these we go to find out the Scriptures."

The above particulars are somewhat new to me, especially that concerning the "*Spouse*" of Christ, a "*female character*," which is to be "raised up from the human race." What Scripture they bring to prove this, I cannot tell, unless it be what is recorded in Psalm xlv. "At thy right hand did stand the QUEEN in gold of Ophir." We hope in the next number to be able to give our readers a more particular account of this "new doctrine," and those who are its advocates.

EDITOR.

MISCELLANEOUS.

1. AT this time, almost all the earth sitteth still, and is at rest, as it respects the political state of the nations. Wars are almost over to the ends of the earth, and men begin to live in peace.

2. The world in general is improving for the better; notwithstanding all the wars and distresses which have for ages disturbed the nations, the world increases in riches, knowledge, arts and manufactures, and civility; which proves that better days than have been, are in reserve for the inhabitants of the earth.

3. As it respects religion, the kingdom of heaven, is evidently "like leaven," which will in the end leaven the whole lump, when all shall know the Lord. Successful exertions are made in various parts of the world, to increase the knowledge of God and his Son. The Spirit of God moves on the minds of millions, which leads them to ask for "the truth as it is in Jesus."

4. In our own country, a spirit of *mildness, candor*, and inquiry, prevails among almost all classes of pro-

fessors of religion. Bigotry on the one hand, and enthusiasm on the other, is giving way, and a rational inquiry after Scripture truth increases abundantly.

5. The commandments and doctrines of men, are becoming contemptible and base in the eyes of many of the enlightened and good; and that separation, which has so long continued among children of the same family, is passing away to the joy of many.

6. What is called "*close communion*," among the Baptists, is "passing away," with the other fashions of the world. It is said that Mr. Benedict, of Pautucket, Mr. Bates, of Bristol, and Mr. Baker, of Providence, in Rhode Island, have all given it up, to commune with all who hold communion with God.

7. The dispute concerning the *Trinity* moderates; as multitudes are convinced there is one God, and not Three in One, who made all things. In Dr. Gano's church, in Providence, some of the principal members have withdrawn; because they believe in one God, and one Mediator, instead of three persons in the Godhead.

8. The doctrine of "*eternal misery*," is falling into decay; it being considered contrary to the nature of Him who is good to all, and whose mercies fail not.

9. A Methodist preacher (Mr. Merrit, of Boston,) has endeavoured to prove that all men will not be saved, because some die without hearing of heaven or hell; because some die drunk; some in despair; some in unbelief of the Scriptures; because some kill themselves —some are suddenly killed in battle, and some die with the palsy, apoplexy, plague, or fever. These arguments are not equal to such arguments as these;—"God sent not his Son into the world to condemn the world, but that the world might be saved"—"The Son of man is not come to destroy men's lives, but to save them." "Who will have all men to be saved, and come to the knowledge of the truth." Without any doubt, the writer brought the best arguments he had on the side of eternal misery, which are not Scripture.

☞ The several pieces of this number of the Herald, are scarcely more than an introduction to the glorious subjects we calculate to write upon in following numbers.